101 on unaugmented Kern, as pa·lage·wan. This is term commonly used now for unaugmented Kern, but in this instance was translated as Kern River Indian. SM's use of term bears out Powers' statement, made in 1877, that "the Pal-li-ga-wo-nap [live] on Kern r.; the Ti-pa-to-la-pa on the South Fork of the Kern" (Powers, 393); Powers' information derived from member of Palagewan group, either Jose or Bill "Viejo" Chico (Powers, 394), both dead, but known to all my informants. Bancroft, 1875, on Maltby's authority, says "the Polokawynahs lived on Kern river" (Bancroft, 456). Gatschet, 1879, locates Pallegawonap E and SE of Tulare lake, on s. spurs of Sierra Nevada (U.S. Geog. Surv., 411).

173 History.- Tübatulabal say they always lived
[171] where found today; absence of migration legends is one of characteristics of Shoshone mythology
174 (Lowie, 233). On basis of specialization of their language Kroeber infers that Tübatulabal have lived in present isolated location for comparatively long period of time (Handbook, 605).
[101] Culturally Tübatulabal are borderline California-
[773] Great Basin group with probably more Great Basin
[197] traits than generally recognized; their mythology predominantly that of Great Basin (Gayton, 1935a, 588, 595); linguistic differentiation of Tübatulabal may turn out to be superficial in many respects (Whorf, 607); all these factors suggest that occupation of present location may not have been for such long period as Kroeber suggests.

175 First white person to visit Palagewan was
177 Garcés in 1776 (Garcés, 280); guides for Fray Pedro Font in 1776 penetrated beyond junction of Kern and South Fork of Kern r. and met Indians there (Font, 390). During next 50 yrs. trading
[797] trips to Chumash villages near Ventura brought Tübatulabal and Palagewan in contact with San Buenaventura mission (SM), founded in 1782. By 1846 white settlers established ranches among Tübatulabal in South Fork valley (Morgan, 43).
In 1857 Kern r. gold rush began in Palagewan
[721] territory. During 1862 a few Tübatulabal joined Owens Valley Paiute in hostilities against whites (Chalfant, 130; SM denied this) and about this
●[621] time group of Koso Indians settled in Tübatulabal area, intermarrying chiefly with Kawaiisu, how-
[727] ever (SM, FP). In 1863 between 35-40 Tübatulabal and Palagewan men massacred near Kernville by American soldiery (SM, FP; Chalfant, 146; C. F. and E. W. Voegelin). Later in same yr. fairly large band of Owens Valley Paiute captives were conducted through Tübatulabal territory on way to Sebastian military reserve (Chalfant, 152), but owing to intercession of Judge Sumner of
[241] Kernville no Tübatulabal or Palagewan were removed with them (SM, PN). Between 1865-75 Tübatulabal began to practice agriculture (SM, FP);
[657] in 1893 majority of Tübatulabal and few Palagewan survivors allotted land in South Fork and Kern valleys.

161 mission, which TÜbatulabal visited, may have
[164] drawn on population between 1775-1825 or if, as SM stated, it did not, epidemics originating at the mission may have caused early depopulation. Possibly the population totaled nearer 500 than 300 in aboriginal times.

165 Causes of depopulation during last 75 years have been Kernville massacre, 1863 (see Autobiography of FP); measles epidemic, 1902; influenza epidemic, 1918.

131 Territorial boundaries.- Boundaries of TÜba-
311 tulabal and Palagewan territory as defined in general way by SM, FP extended W of line drawn from Mt. Whitney along crest of Sierra Nevadas S to Walker pass and from Walker pass SW along s. edge of South Fork valley and down Kern r. gorge to stretch of rapids 1/2 mi. upstream from w. mouth of gorge. From latter point boundary line extended NE along crest of Greenhorn mts., past headwaters of Bull Run creek and NE to Mt. Whitney (fig. 1). The n. two-thirds of area served chiefly as hunting range; SM could give few place names in it, never having pene-
[773] trated far into it; in myth (Voegelin, 1935 b, 193) Coyote and Wolf go to Mt. Whitney to hunt. The s. third of area, in aboriginal times as today, more intimately known and was focus for human activities.

423 Whether TÜbatulabal and Palagewan ever laid
● 621 claim to definitely bounded subareas not clearly determined; in all probability did not, as land ownership, either by individuals or hamlet, band groups consistently denied by informants. Examples numerous of members of both bands ranging in each other's habitat while hunting, fishing, seed gathering.

101 The Bankalachi SM located ca. 1855 at Poso
131 Flat, which is 12 mi. W of junction of Kern r. and Erskine creek, and 5 mi. W of Greenhorn mts. "When I was a boy I visited them there; we had relatives there. There were lots of Tolowim at Poso Flat then" (SM). FN located them at Deer creek. SM's location of Bankalachi is 15 mi. S of territory Kroeber assigns them at headwaters of Deer creek, White r., and Poso creek (Handbook, 610; pl. 47), but evidently Bankalachi were shifting about ca. 1850, as Powers says, "the dwellers on Poso Creek and White River often suffered terribly from (malaria) and, finally, within the American period or very soon before it, they all removed to a place called Whiskey Flat, in the more salubrious region of the foothills, from which they went down to their old home only once a year, in the spring, to gather food seeds" (Powers, 363). "Whiskey Flat" was first American name for Kernville (Pen Pictures, 274), which is on e. slopes of Greenhorn mts. in Palagewan area; Powers may be referring to another Whiskey Flat W of Greenhorn mts., as only a few individual Bankalachi ever lived E of these mts. among Palagewan, although they often visited TÜbatulabal area to gather piñons (SM, FN).

103 31. palage·wan, unaugmented and augmented Kern r.

32. ho·hlam, fishing site in canyon of unaugmented Kern, between Kernville and Cowell creek.

33. holo·'odap, fishing site in canyon of unaugmented Kern r., between Cowell and Bull Run creeks.

34. lohlam, Bull Run canyon.

35. šehnalom, fishing site in canyon of unaugmented Kern N of Bull Run creek.

36. tumabit, rock shelter with pictographs on it in Bartolas country; general term for small rock shelter.

37. palnagoy nagoyapul, water running like a snake; Taylor meadow.

38. i·wakanun, Long valley.

39. u·u·laup, Kern lake.

40. u·twa·bit, Bald mt. Cf. 41.

41. kala·kawp, Mt. Whitney; Kroeber, Handbook, 607, gives Otoavit (cf. 40) for Mt. Whitney.

SOCIAL ORGANIZATION

621 Bands.- Tübatulabal, Palagewan loosely organized in 2 bands, each band having its own chief and occupying, during winter months at least, naturally demarcated geographic areas in adjacent valley regions of South Fork of Kern r. and Kern r., respectively. Although the 2 bands were politically discrete entities, there was strong feeling of relationship between them, and frequent visiting back and forth between members for purposes of seed gathering, fishing, hunting, and social pursuits. Intermarriages between Tübatulabal and smaller Palagewan band [578] frequent; SM knew of no serious disputes between 2 bands; on other hand he gave no accounts of leaguing of bands to fight common enemy.

361 Hamlets and household groups.- Each band was
621 composed of a number of family groups; these latter were mobile units during greater part of yr., but in winter settled down in a number of semipermanent hamlets where wood, water plentiful, mainly on edge of valleys or in lower foothills near springs or mouths of small creeks at elevation (hereafter abbreviated to elev.) between 2500-4000 ft.; a few hamlets were, however, situated on floor of South Fork valley. Locations of Tübatulabal and Palagewan hamlets ca. 1860 (fig. 11) and estimated population (hereafter abbreviated to est. pop.) of each as given below, obtained from SM. It will be noted that first 3 sites, in e. end of South Fork valley, [177 are of non-Tübatulabal hamlets; these represent 167] Koso influx into Tübatulabal area within historic period (see section on Property, Trade, Division of Labor). Asterisk denotes sites visited with informant; section, township, and range are from U.S. Geological Survey topographical sheet of the Kernville quadrangle.

T Y [P. 519] Tubatulabal 1329

159 father and is older than F.M., now lives up at Onyx.[126]

T Y 756 Mayemai, the shaman, lived at Sototlo; there was another one whose name is not recalled. Poi ''in, the shaman mother of Watisti, was a Bankalachi.

T Y 221 The village broke up during the summer, the families combining in groups of twos and threes for summer camps in the mountains. Little circular brush corrals were built for shelter. They remained out one or two months while the women gathered seeds.

T Y 621 131 When F.M. was about eighteen years old they moved up to Tule and later, with others, to the present reservation.

F.M. named a few sites, the location of which I was unable fully to determine. Sototlo village, on Deer Creek, he locates six miles south of Tule River junction, which places both it and another Bankalachi village, Čena''w in Bokninuwad territory if we follow Kroeber's map.[127] Another village, 'n'wao, was east of Čena''w. Tonočim (transvestite) is the name of a little hill just above F.M's house on the present Tule River Reservation. The rock quarry, near the Monachi Golf Club, is at a spot called Toi'yo, which F.M. says refers to eagles' nests that were there. The first reservation, called Tule by all the Indians who refer to it, was at what is now Houghton's Corner on the eastern outskirts of Porterville.

STRUCTURES

T Y 342 Houses at Sototlo were conical, never gabled. There was no ring at the apex, as in conical houses farther north: the smoke "just went out where the brush came together at the top." When tule (pu'muk) was obtainable, sewn mats for covering were made of it. Usually large grasslike "brush" called kana's·tš was twined into mats some 3 to 4 feet long and about 3 feet deep: the rows of twining were about 12 inches apart. It took six to eight mats to cover a house. The fire was in the center; the fireplace had no special name. The "brush" house was called ya'w·l ti''i; that covered with tule, pumuk ti''i.[128]

T Y [354]

T Y 343 The sweat house was a single-post affair. The earth was excavated for about two feet. No side walls were attempted.[129] The radiating roof poles were tied to the top of the center pole. After interstices were filled with "brush," earth was thrown over all. There was

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[126] See Voegelin, 7.

[127] Handbook, pl. 47. F.M. claimed ignorance of any people called Bokninuwad.

[128] This informant, like most dwellers at the Tule River Reservation, speaks Yauelmani.

[129] Cf. neighboring southern California sweat houses (Kroeber, Handbook, pls. 56 and 60).